EVEL
ONE

News Sheet of the American Branch of the Anglican Society

JULY, 1940

The Anglican Society expects to have a stall for exhibition at the coming general conventions in Kansas City. The stall will be under the charge of the Rev. Canon Louis E. Daniels of the Executive Committee.

The Society expects to issue shortly a leaflet of directions for Servers at the Holy Communion compiled by the Society, 5 cents each.

The Society also expects to issue soon, in pamphlet form, Canon Daniel's excellent paper on "The Ornaments Rubric."

The custom of carrying the flag in church every Sunday in time of peace or war is not to be commended. That the national flag should have an honorable place in the church building seems highly desirable, but it should not be carried in procession except on "special occasions" of a patriotic nature. Likewise it cheapens the national hymn to sing it always at every service.

The following prayer by the Bishop of New York is extremely suitable for use in this critical period:

"O God the Creator and Father of all men, we lift up our prayers to Thee for the Nations of the World at this time.

"Overrule by Thy Almighty power the forces of tyranny and aggression and uphold, we beseech Thee, those who are struggling for the maintenance of Justice and Human Liberty.

"Give to all of us wisdom and strength to do our part in this day of World Crisis. Grant that our Country may now have vision to see, and courage to do, whatever is right, and that Peace with Righteousness and Justice may be established for the sake of all mankind.

"And we ask Thy Divine Compassion upon the suffering, the sorrowing, and the dying in all lands, and upon all the homeless refugees driven forth by cruelty and oppression.

"Hear us Almighty Father in this day of need and give us Thy help and guidance through Christ, Thy Son, our Lord.—Amen."

HOW TO CARRY A PROCESSIONAL CROSS

Some interest has been shown of late in the proper way a crucifer should carry a cross in procession. As a recent writer noted "Fanciful and exaggerated styles of carrying the cross too often distract from its stateliness by attracting attention to actor rather than the action. Unlike the flag, the staff of which is inclined forward that the flag itself may so hang as better to display

its colors, the cross should always be kept erect, whether standing in choir or moving in procession. The truth is, that in this as in many other ceremonial matters, the simpler, easier and more natural an action, the better. With elbows close to the body, one hand at breast and one at waist, knuckles out, simply grasping the staff, the cross if held erect will be in balance and be carried not only more easily but with immeasurably greater dignity of effect. There is nothing 'correct' or sacred about elevating the elbows or turning the knuckles of the upperhand backward in a forced and unnatural position that suggests nothing quite so much as the arm in an 'airplane splint' after a fractured collarbone!"

J. S. Sharpe in "Forward in Tennessee."

A LITURGICAL MISSION

All Saints' Church, Rehoboth Beach is the only Church on Delaware's seashore. Founded in 1893 it was used only as a summer chapel until rather recently. Within the last five years the population of the town has grown considerably and the congregation has doubled in the last three years. Some of these people have come from parishes as far away as Texas and Idaho. Some have never been in an Episcopal Church before they came to Rehoboth. This resulted in a queer mixture of mis-information concerning the English use. The practice of the priest in charge, the Reverend N. W. Rightmyer, is to have a sung celebration each Sunday at 9:30. All parts of the service (with the exception of the creed) are sung by a small choir of school boys and girls and by the congregation to Merbecke.

During one week in Advent we held what we were pleased to call a "Liturgical Mission," the purpose being to instruct the congregation in the music of the service, the Prayer Book, and the reasons for our ceremonial. Beginning at seven each evening we had congregational practice of the Kyries, Sursum Corda, etc., and of hymns. At 7:30 after short devotions we took the Prayer Book and went through it from cover to cover, explaining rite as well as ceremonial. More time was spent on the Communion Office than on other parts because this was the part of which they were in urgent need. A part of one evening was spent in explaining the derivation and history of vestments, the priest actually vesting in the aisle of the church.

Toward the end of the week the Reverend V. F. Pottle celebrated the Holy Communion one morning and the priest in charge knelt at the rear of the church and interspersed the rite with instructions on the ceremonial. The mission closed with a parish Communion on Sunday.

Results? Very interesting. One woman who had been brought up a militant protestant said, "Well, that makes sense now. I am glad to know that Eucharistic Vestments didn't drop down from heaven." One man who had come in from the Presbyterians said, "I'm glad to know that the Episcopal Church has a reason

for doing what it does. I always thought the clergy were merely aping Rome." It was the sense of the majority that we should repeat the experiment next Advent.—N. W. R.

LAST COLLECTS

A post-communion collect is a prayer said after the communion of the faithful containing one of two ideas: either the offering of thanks for the gift or the thought of the fruits of the communion in the soul—sometimes one collect contains both ideas. In the ancient books this prayer differs with the day. They are all rather bald and meagre collects and any attempt to translate them into English has always been disastrous. You have only to look in any one of the several unauthorized "Missals" published in the last fifty years to discover this. In the Prayer Book of 1549, Cranmer did not attempt to translate them, but he gave us a fixed post-communion prayer in place of the old variable ones. This use has continued to this day with us, and the prayer from his pen is a most worthy one and ranks with the great prayers of thanksgiving for Holy Communion of all ages.

A custom has grown up among us of saying a collect between the Gloria in Excelsis and the Blessing. It has no rubrical authority, save for a curious rubric in the Ordination Services on which comment will be made shortly. These collects we insert never contain the idea of thanksgiving or of the fruits of communion in the soul, and they strike a discordant note. If they are intercessions they break in on the thanksgiving with an incongruous idea, and intercessions according to the Prayer Book are to be said at the time of the offertory. If the collect is one of those labeled "Collects" on page 49 of the Prayer Book, it is not so bad for they are so general in content, but still another idea is suggested by them and it is not the giving of thanks. No matter what is said it is out of place. Thanksgiving, a hymn of praise, a blessing, and departure is the form of this part of the service, and anything else that is added is bad, not only from a liturgical point of view, but from a psychological as well. Even if the ancient collects were translated into good liturgical English, which seems to be a well-nigh impossible task, and for which there is no authority, there would be little point in saving the same thing over and over again in different words.

The Ordination Service says this: "The communion being ended, after the last collect, and immediately before the benediction, shall be said this collect following." And one is given for each of the three services. There are two points to remember in connection with this rubric: 1. When it was first introduced into the Prayer Book, the Gloria in Excelsis was still in its old place immediately after the Kyrie, and the collect would have been said after the last collect and before the benediction, but it would not have been sandwiched in between the Gloria in Excelsis and the Benediction. 2. In the old Latin Mass there sometimes occurs a

fourth collect, not necessarily having anything to do with communion or thanksgiving, and called "ad complendum", "super populum," "oratio ad complendum," "ad populum." They are not post-communions or even mass prayers especially. Indeed in the Roman Breviary to this day they are sometimes (especially in Lent) said at Vespers as the collect of the day, a place where a post-communion collect is never found. (With the possible exception of the queer Vesper service on Holy Saturday.) Cranmer was used to having ordinations on Ember Days—days when this extra collect was said—and probably with that in mind he gave those collects to be said after the last collect and before the benediction.

Our Communion Office, if we allow it to have its way, ends with thanksgiving, hymn of praise, and blessing. This in its way is perfect from a liturgical standpoint and can not be improved.

F. F. E. B.

A BOOK REVIEW

The Study of the New Testament, by Clarence Tucker Craig.
The Abingdon Press—$1.00

Do you want a book that will help you to understand the teaching of the New Testament? Here it is; and the price makes it possible for every layman and clergyman to own a copy. It will make you enjoy reading the New Testament. It will help you to teach it also. In 131 pages it gives you the quintessence of the best thought of New Testament scholars but without technicalities or a specialized vocabulary. Yet after reading it, you will know how the New Testament was written and why and just what each book in it has to teach us.

Professor Craig, who teaches the New Testament at Oberlin College, is not only one of the foremost New Testament scholars in our country but a teacher with a pastorial bias. He knows what people need. For that reason, the two least understood books in our Testament, the Epistle to the Hebrews and Revelation are given special treatment. And his characterizations of the four Gospels makes one want to read them again; St. Mark, "The Most Important Gospel," St. Matthew, "The Most Influential Gospel," St. John, "The Most Popular Gospel," St. Luke, "The Most Beautiful Gospel."

Do you know what the early Church was like? Read "The First History of Christianity," the Acts of the Apostles. Do you know what an early parish was like? Read "An Intimate Window Into the Life of a Gentile Church," the First Epistle to the Corinthians. How did the early Christians come to believe in "The Descent Into Hades"? Read First Saint Peter.

"It is a striking fact that the New Testament contains so little about the religious training of children,"—"these were books written for adult readers and are concerned with adult experience." Statements like these make you thing as you read. And at the end of each one of the twelve chapters are "Questions for Meditation and Discussion" which can be used for one's private Bible study or with a class or group. Dr. Craig gives good teaching about the Church and the Sacraments and shows how in the Pastoral Epistles we have echoes of the early Church at worship.

I know of no book that meets the needs of our Church people at this book does.

V. F. P.